

A (7)
Hib. 7. 768. 22

LETTER

TO THE

Right Revd. Lord Bishop of *Down*
and *Connor*.

OCCASIONED BY A

SERMON

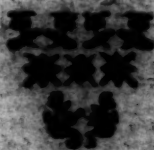
PREACHED by HIS LORDSHIP

On the DEATH of

Mr. *RICHARD ARCHBOLD*,

Formerly a JESUITE professed,

Who conformed to the Established Church of
Ireland, in the Year 1755, &c.



DUBLIN:

Printed in the Year MDCCLXVIII.

TESTER

and Canon.

OC CASIONED BY A

SERMON

Preached by His Lordship

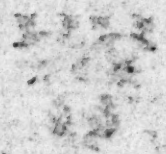
07-2586

On the Death of

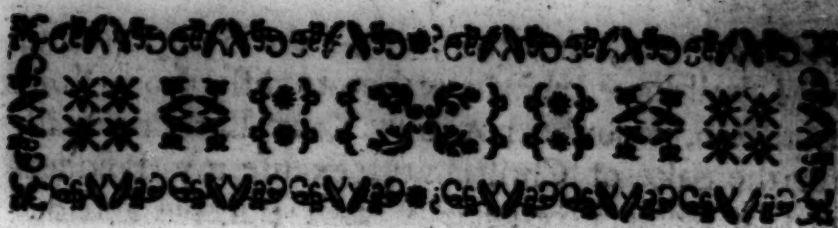
MR RICHARD ARCHBOLD

Formerly a Jesuite priest

Who, conforming to the English Church of
England, is the Yr. Minister



D. C. B. A. Y. M. D. C. C. L. X. V. I. I.



A

LETTER,



MY LORD,

AS I was intimately acquainted with Mr. *Richard Archbold*, while he was a Roman Catholic, and a Jesuite, I had great Curiosity to peruse a Sermon preached by Your Lordship, on *Sunday* the 28th of *June*, 1767, in the Parish Church of *Lisburn*, on Occasion of his Death; and there, indeed, I was surprized to find several eminent Qualities ascribed to him; which either I wanted Discernment to discover, during our long and familiar Intercourse; or which he must have since acquired (together with a good Estate) by the happy Change of his Religion. Your Lordship is pleased to say, that he was endowed (a) "with uncommon Talents;" and was of a Frame of Mind truly charitable, benevolent and christian; on all which, and many other Topics of his Praise, Your Lordship hath expatiated very Am-
ply; because you thought (b) "It would be doing an Injury to Christianity, to conceal his Real Character."

To exhibit Mr. *Archbold's* real Character, my Lord, is the Task I have imposed upon myself at present;

A 2

(a) Serm. p. 18.

(b) lb. p. ib.

present; and, therefore, if in the Execution of it, I shall have the Misfortune to differ from Your Lordship, I doubt not but Your Lordship will, for the Sake of Christianity, excuse my Boldness in that Respect; especially as I purpose and declare before Hand, that nothing but known Truth, and well-attested Matters of Fact, exclusive of all Party Prejudices, shall make any Part of the Subject-matter of this Letter.

THE Point which Your Lordship chiefly insists upon, and which, therefore alone I shall consider, is the Sincerity of Mr. *Archbold's* Conversion from Popery to the Established Worship; which Your Lordship thinks is a Point "as (c) clear as the Noon-day; and of which, Your Lordship says, you have a most certain and perfect Knowledge."

MY Lord, I have always thought, that the most certain and perfect Knowledge of what passes in the Minds of Men, appertained to the Great Searcher of Hearts alone; and that the utmost Degree of Knowledge that human Sagacity could attain to, with Respect to the Sincerity of outward Professions, was no more than Opinion, or Conjecture, arising from a Comparison of such Professions with the concomitant Circumstances of Time, Place and Occasion; and, as I am still of the same Way of thinking, I have considered the Sincerity of Mr. *Archbold's* Conversion, and Public Profession, in that Light only; and am now going to submit to Your Lordship's equitable Judgment, the plain and simple Result of that Consideration.

Your Lordship will think it strange to be told, that Mr. *Archbold* was neither a true Catholic before his Conformity, nor a true Protestant after it. And yet, my Lord, I think I can produce
very

very good Proof of both, from Your Lordship's own Book, and from Mr. *Archbold's* Letters, which are now before me. That he was not a true Catholic before his Conformity, appears from one of these Letters, (which I think either is, or has been, in Your Lordship's Possession, because you have quoted a considerable Part of it) wherein, giving an Account of his Religious Belief, when a Catholic, he says, (*d*) "It is an undoubted Truth that, " for near half a Century, I lived a most *determined* " *Bigot* to the Church of *Rome*." This Rigotry, My Lord, consisted in his believing several Legendary Passages of Church-history to be Articles of his Faith, for no other Reason but because he found them in his Breviary : And even these Passages he has wrongly translated, either falsifying them on Purpose, or not rightly understanding the Latin-Tongue in which they are written. But that he believed them to be Articles of his Faith, is evident from his affirming in the same (*e*) Letter, that " They were signed and sealed with the Authority of a Pretended Infallible Church," which is surely a Proof of his great Ignorance, or Insincerity ; for Your Lordship knows, That Articles of Faith in the Church of *Rome*, relate only to doctrinal Points ; and that the Belief of such Matters of Fact, or Passages of History, as he mentions, was never imposed on its Members, as a Term of Communion ; but left intirely to their Choice, either to believe, or disbelieve them, just as they saw Reason.

Your Lordship needs not to be told, that Religion, like the Virtues, can extend only to a certain Point, which if it once exceeds, it is no longer Religion, but the Reverse ; just as these Virtues, when pushed to an Extreme, become the opposite Vices, or if it must still retain the Name

A 3

df

(*d*) *Ib.* p. 37.(*e*) *Penes me.*

of Religion, it is Religion run mad, this, My Lord, was the Case of Mr. *Archbold*'s former excessive Catholicity; and it was in a Fit of this religious Phrensy that he affirmed, among other enormous Misrepresentations of the Church of *Rome*, that (f) "the Custom of offering human Sacrifices, or slaying heretical Victims, was as much her Doctrine, as Transubstantiation." It does not consist with my intended Brevity to recite any more of those curious Articles of Mr. *Archbold*'s Popish-Creed; but I sincerely wish Your Lordship had given us a full Detail of them, because they, indeed, exhibit a great Part of his *Real* Character, in the candid Display of which, Your Lordship seems to think, the Interest of Christianity is particularly concerned. I shall, however, present Your Lordship with one short Anecdote concerning him, which may serve to give some Insight into the first Rise, and earliest Effects, of his silly Credulity.

Mr. *Archbold*, My Lord, was from a Boy subject to gloomy enthusiastic Fits; and it was in one of these, heightened by a frightful Dream, that he first took the Resolution of quitting the World, and entering into Religion. He had, it seems, been early accustomed, when a Student at *St. Omers*, to repeat certain Prayers every Night; which, in Process of Time, he neglected to do; and was content with barely crossing himself upon stepping into Bed, or lying down in it; till at last, one Night, having omitted even that small Part of his wonted Devotion, he dreamed that the Devil had violently seized him by the Throat, and was on the Point of carrying him off, but that his Guardian Angel interposed, by whose Assistance he was enabled to cross himself; and thereby escaped from the Clutches of his infernal

ternal Majesty. Mr. *Archbold*, My Lord, has, at several Times averred, that in his Struggle with the Devil on that Occasion, a strong Ribband, which bound the Neck of his Shirt, was broken in Pieces. The Terror, I say, occasioned by this Dream, was what principally induced him to take on Orders, as he solemnly assured a sensible Relation of his own, not many Months before he made his Recantation, who is still living, and ready to attest it.

THAT Mr. *Archbold* was not a true Protestant after his Conformity, appears from hence, that he then adopted a Principle, which is quite incompatible, not only with the Protestant Religion, but with Christianity itself; for we are told in Your Lordship's Book, (g) "that his Christian Charity extended to the Indigent of every Mode of Christianity, *Popery excepted*." Now, My Lord, I should be glad to know, whether the Professors of any Mode of Christianity can be properly called Christians, who avow and practice Mr. *Archbold*'s exclusive Mode of Christian Charity? Or whether he, who has relinquished that fundamental Maxim of the Christian Church, Universal Benevolence, can be deemed a Member of that particular Branch of it, which is called the Church of *Ireland* by Law established? — The Truth is, My Lord, that Mr. *Archbold*'s Sincerity is not less to be suspected, in taking up this new, and exclusive Mode of Christian Charity, than it was in his renouncing those Old *Popish* Tenets, to which he had been so long, and superstitiously attached; and of this I hope Your Lordship will find full and satisfactory Proof in the following well-known Fact, of which there are several credible Witnesses still living.

IN

In *Autumn* 1754, some Months before he made his Recantation, a New-born Infant happened to be left exposed at the Door of a certain House, where several *Roman Catholics* were assembled. In debating the Point, how to dispose of this Infant, one of the Company proposed the sending of it to the Poor-house; but that Motion was soon overruled by the Zeal of the rest: And it was at length agreed, that it should be put out to Nurse, and maintained at their joint Expence, in order to have it bred up a *Roman Catholic*. This Resolution was soon after communicated to Mr. *Archbold*, who then passed for a zealous Catholic, and who not only applauded their charitable Care, in having the Child put in the way of being educated in the true Faith, as he then called it, but also gave them what Money he had about him for that Intent, and desired them to call upon him afterwards for his further Contribution, as there should happen to be Occasion. But the Death of the Infant, soon after, put an End to Mr. *Archbold's* pious Donations for that Purpose.

Now, My Lord, Mr. *Archbold* cannot be supposed, at this Time, to have been less satisfied and convinced of the Errors of Popery, than he was at the Time he made his Recantation, or at any Time after it; because Your Lordship informs us, that even two Years earlier, that is, in 1752, (b) " he was fully and amply satisfied of " its Improprieties and Falsehood." And what greater Conviction, than full and ample Satisfaction in that Respect, could have been afterwards acquired by him, or any other Person, I confess I do not Understand. It is, therefore manifest, that he craftily played the Hypocrite with both Parties; to the *Roman Catholics*, before he publicly Renounced their Religion, he affected to ap-

pear

(b) Append. p. 35. 36. Sermon. p. 201.

pear a most Zealous, and Rigid Papist: And, afterwards, to the Protestants, he would fain seem to have departed so far from Popery, by avowing the exclusive Mode of Charity before-mentioned, that he transgressed the Bounds of Christianity itself. So that, My Lord, I can never be induced to think, as Your Lordship seems to do, that Mr. *Archbold* was either a Loss to the Communion he quitted, or a Gain to that he went over to; because, indeed, strictly and properly Speaking, he never was a Member of either Communion.

I SHALL now take the Liberty to examine those Proofs of the Sincerity of Mr. *Archbold's* Conversion, which Your Lordship has drawn from the History of that Event, as it was delivered to Your Lordship, and others, by Mr. *Archbold* himself. After his return to *Europe* from *Maryland*, (where he had spent ten Years in the strict, and painful Occupation of a Popish Missioner) (i)
 “ he lived in *England*, in a Place of extreme
 “ Solitude. In this Retirement, being rather Melancholy for want of Health, and uneasy from
 “ some other Causes, he took frequent Solitary
 “ Walks, that he might the more freely Enjoy
 “ his own Meditations. In some of these Excursions, he happened to meet with a neighbouring
 “ Clergyman, a Man of plain good Sense, and of
 “ a mild and open Temper. They fell into Discourse concerning the Points in Controversy between their respective Churches; they began
 “ with Doctrines, and proceeded from Doctrines to historical Facts, of which the Protestant produced a Variety, and such as were shocking.
 “ Mr. *Archbold* thought it best peremptorily to deny these Facts; but, being referred to *Abbé Fleury*, an eminent Author of his own Persuasion, to whom Mr. *Archbold* was, till then, a
 B “ perfect

(i) Append. p. 35.

" perfect Stranger, for Proof of what the other
 " had Advanced, he found, to his great Sur-
 " prize, that the *Abbé* confirmed every thing,
 " the Protestant Clergyman had alledged." That
 Part of *Fleury's* History, which, Mr. *Archbold*
 himself tells us, made the greatest Impression
 upon him, was the Life of Pope *Gregory* the
 7th. " Who, tho', (says he,) a consummate
 " Villain, is a canonized Saint in the Church of
 " Rome." (k) After this Period, (1752,) " He
 " lost all Sense of an implicit Obedience to the
 " Determinations of a Church, which, from his
 " Infancy he had revered, as beyond all Doubt,
 " infallible."

(l) " This Account, Your Lordship acquaints
 " us, Mr. *Archbold* often delivered with Pleasure :
 " But you don't recollect, that he ever mention-
 " ed the Name of the Clergyman, to whom he
 " lay under so important Obligations." Your
 Lordship seems justly to wonder that, so communi-
 cative, indeed so loquacious, a Gentleman as Mr.
Archbold was, should never once have mentioned
 the Name of this happy Instrument of his Con-
 version, in any of his frequent Discourses on that
 Subject. And does not such Omission, My Lord,
 afford some Room to suspect, that this whole
 Story was a Fiction of his own, which the nam-
 ing of the Clergyman in Question, by causing an
 Enquiry to be made from him about the Parti-
 culars of this Event, might have detected and
 exposed ? For is it Probable, My Lord, that Mr.
Archbold, who had been then full seventeen Years
 under the Guidance, and Tuition of one of the
 most learned Bodies of Men in the Church of
Rome, and was himself a Man of " uncommon
 " Talents," should never before have had the
 Curiosity to look into *Abbé Fleury's* Ecclesiastical
 History ; he, who was a *Jesuite* complete, of four
 Vows, and an eminently distinguished Missioner of
 that

that Order : Is it, I say, at all probable, that so accomplished an Emissary of the Church of *Rome*, so circumstanced in Point of Education, and Service, should have been, 'till then, " an entire " Stranger" to a Book which is in the Hands of every ordinary *Popish* Ecclesiastic ; and which the meanest of that Order would be ashamed to own he was not well acquainted with ?

MR. *Archbold*, My Lord, was, I believe, the first bigotted Papist that was ever sincerely converted to the Established Worship by the reading of *Abbé Fleury's* Ecclesiastical History. This is, therefore, a very singular Case ; but there is still a stranger, and, indeed, an almost miraculous Circumstance, attending this Conversion ; which is, that this History is still left in the Hands of *Roman Catholics* ; and that the Church of *Rome*, so exceedingly watchful on such Occasions, has not only not prohibited, but has even recommended, and encouraged the reading of a Book, which has such a manifest Tendency to make her best instructed, and most devoted, Children renounce, and detest her Communion.

BUT supposing, My Lord, that Miracles have not ceased, and that the reading of that Book was indeed the whole, and sole Means, (for no other is mentioned) of Mr. *Archbold's* Conversion ; yet the Inference he has drawn from it, and what seems to have ultimately determined him to change his Religion, is, I think, still more extraordinary. For thus, in Effect, he reasoned : " I have been " taught from my Infancy, that the *Universal* " *Catholic Church*, relying intirely on the promised Assistance of the *Holy Ghost*, cannot Err " in declaring certain doctrinal Points to be true, " orthodox, and Matters of Faith : But I have of " late discovered, from a Passage or two in *Abbé* " *Fleury's* Ecclesiastical History, that the particu-

" lar Church of *Rome* has been mistaken in some
 " Matters of Fact; for that Pope *Gregory* the
 " 7th, and others, who appear to me to have
 " been ' *consummate Villains*,' were canonized by
 " it. Therefore, I do from this Moment, re-
 " nounce my former Belief of the *Catholic*, * or
 " *Universal Church's* *Infallibility* in Matters of
 " Faith." Would any Man, My Lord, of com-
 mon Sense, much less of " uncommon Talents,"
 have drawn such a Conclusion from such Premis-
 ses? In Truth, I see no Ground here for main-
 taining Mr. *Archbold's* Sincerity, but in the Weak-
 ness of his Understanding; and by supposing that
 he was *really* convinced by such false, and frivo-
 lous Reasoning. So that, in this Case, My Lord,
 some Part of his boasted Perfections must, neces-
 sarily, be given up. But what Part that is to be,
 whether the Perfections of his Head, or those of
 his Heart; his uncommon Talents, or more un-
 common Sincerity, is intirely left to Your Lord-
 ship's Determination.

ALTHO' your Lordship assures us, that Mr.
Archbold was in 1752, fully and amply satisfied
 of the Falschood of his Popish Principles: Yet,
 My Lord, when he returned to *Ireland* in 1753,
 on the Death of his elder Brother *William*, a Pro-
 testant-Convert, we don't find that he shewed the
 least Disposition to renounce them publicly, tho'
 by so doing he would have got into the immedi-
 ate Possession of an Estate worth eight hundred
 Pounds a Year; but on the contrary, he then,
 and for more than a Year after affected to appear
 a Real,

* " In perusing the Life of *Gregory* the 7th, &c. this
 " gave me an intimate Conviction, that an Infallible Church
 " could never have proposed a Man of his infamous Cha-
 " racter as a worthy Object of Imitation, and Worship."
 Mr. *Archbold's* Answer to the Pope's Poet Laureat. App.
 p. 56.

a Real, and Zealous Roman Catholic, witness his Concern and Contribution, for the Popish Education of the Foundling before-mentioned. And even after he had brought himself to think of conforming, he chose such an indirect, round-about, and tricking way of doing it, as plainly indicated there was no Conviction of Conscience in the Case, but the very reverse, a great deal of inward Reluctance, and a painful Struggle with himself for more than fifteen Months. For he actually, My Lord, bargained with his Younger-Brother, that *he should Conform in his Stead, and so become a Legal Owner of the Family Estate, upon the Condition of his allowing him a Competency out of it.* By this kind of Management he proposed at once to Provide for his Wants, which were then very Pressing, and to retain his Old Religion, which he certainly did not care to part with. His younger Brother Conformed accordingly in *January 1754.* But, it seems, he afterwards refused to comply with the Jesuite's too high Demands; whereupon this latter read his Recantation in *March 1755,* and turned the Former out of Doors with Disgrace. And upon this Occasion, My Lord, the two Brothers parted with Marks of such high Indignation on one Side, and of such deep Resentment, and Disappointment on the other, that they were never afterwards Reconciled.

AN Imperfect Account of this Transaction has been given to Your Lordship, probably by Mr. *Archbold* himself. For, Your Lordship, alluding to some such Treaty between the two Brothers, says, "that the Younger would, *no doubt,* have been Content with such Part of the Estate, as the Elder thought fit to allow him." But Your Lordship again, as having some Doubt, says, immediately after, "that you will lay no Stress upon this Circumstance; for that whether the Younger Brother would or would not, have made a

B 3

Composition

" Composition of this Nature, Mr. *Archbold's* Sincerity is equally demonstrable."

Now, My Lord, I humbly conceive on the contrary, that Mr. *Archbold's* Hypocrisy is, in either Case, demonstrable. For if his Younger Brother would not have made such a Composition, his Backwardness must have arisen from his Persuasion, that Mr. *Archbold* was so firmly attached to his Old Religion, that no Provocation, from his Refusal, could have made him renounce it; otherwise, he would have acted like a Madman in tempting him* (by his not accepting the smallest Part) to deprive him of the Whole, as he afterwards did; And, in this Case, Mr. *Archbold's* Hypocrisy is Manifest, by his having exhibited such outward Signs of a real Roman Catholic, as caused this Persuasion in his Younger Brother. And, on the other hand, If he would have made a Composition of that Nature with Mr. *Archbold*, the only Difference that could happen between the two Brothers, must have been about the Quantity of Mr. *Archbold's* Demand; And if that had been fully complied with, no Rupture would have ensued; but the Younger Brother would have continued in the Possession of the Estate; And the Elder in the Profession of his former Religion, notwithstanding, as your Lordship informs us, " he was fully and amply satisfied of its Falsehood," two or three Years before.

Your Lordship, was sensible, that Mr. *Archbold's* deferring his Recantation, until after his Brother *William's* Death, and for four Years after he was satisfied of the Propriety of it, might furnish an Objection against its Sincerity. Every body, my Lord, is convinced that those who followed

Christ

* Several Persons are still Living, to whom Mr. *Archbold* complained unjustly of his Younger Brother's scanty Allowance to him, as the Cause of making his Recantation.

Christ in the Beginning of Christianity, were sincere Christians, because they quitted all things for his Sake; but if, instead of Relinquishing all, they were to acquire large Estates, by professing themselves Christians, the Reality of their Conversion might have been reasonably Questioned This Objection, Your Lordship was apprized of, and therefore have accounted for Mr. *Archbold's* Dilatoriness in making his Recantation, by acquainting us, that, (o) "He examined, and re-examin-
 " ed, one by one, all his former Principles with
 " Candour, and Deliberation, until at last he fully and amply satisfied himself of their Impropriety and Falsehood," that, "Still, however,
 " he did not declare himself. No, it was not
 " sufficient to have divested himself of Prejudices,
 " he had *new* Principles to establish, his Work,
 " therefore, was but half Executed; a *New*, and
 " a very painful Enquiry yet remained." But that, however, (p) "When he had finished his
 " religious Inquiries, and had absolutely fixed his
 " Principles in all Points, he thought it became
 " his Character to make a Public, and Solemn
 " Profession of them: And that accordingly on
 " *Sunday* the 16th of *March*, 1755, he made his
 " Recantation in the Parish Church of St. *Audoen*
 " *Dublin*."

My Lord, I have ever thought, that Protestants and Papists were perfectly agreed with respect to all the Fundamental Articles of the Christian Religion; and that the only material Charge of the Former against the Latter was, that, to these Fundamental Articles, they had super-added several False and Superstitious Opinions, and Inventions of their own, which they would fain impose upon others, as Terms of Communion. Now, My Lord, as Mr. *Archbold* had, in the Year 1752,
 fully

fully and amply satisfied himself of the Improprity and Falsehood of all these super-added Opinions, (if Your Lordship supposes him to have then known, and believed, the Fundamental Articles of Christianity,) I cannot conceive, what *new* Principles he had to establish afterwards in order to become a compleat Member of the Protestant Church of *Ireland*; what was the other half of his Work, that remained un-executed, or what could be the Subject of his new and painful Enquirys, for four Years after, when this Work of his Conversion was fully compleated by his Public Recantation. For after all, My Lord, I don't find, that he, at that time, established any new Protestant Principles, unless Your Lordship will admit his exclusive Mode of Christian Charity to be a Protestant Principle, which I think you will not; or that he did any thing more than what is usually done, on such Occasions, by all Protestant Converts, that is to say, he publicly renounced the Errors of Popery. So that, My Lord, it seems to me pretty Evident, that the Object of Mr. *Arccbold's* painful Enquiry, and Deliberation, all that time, was, not the settling of any new Principles with himself, but the Stipulating, for an Annuity, with his Brother, upon the Hypocritical Terms already mentioned.

YOUR Lordship tells us, that Mr. *Arccbold* having been informed, that his Conformity had irritated his former Friends the Papists, to form Designs against his Person, (q) "Never went abroad without a Case of Pistols in his Pocket." Such, My Lord, I know, was Mr. *Arccbold's* affected Fear, and Precaution at that time; and it carried with it an Injurious Insinuation against a large Body of, at least, Inoffensive People, who, I will venture to say, ought not to be thus accused or
suspected

Suspected, without clear, and sufficient Proof. Your Lordship, indeed, says, (r) "That a Variety of Proofs might be easily produced of the great Reason Mr. *Archbold* had to be so cautious;" And yet, out of this Variety, we find not one Proof produced; for Your Lordship, I hope, will excuse me, if I cannot admit for such Your Lordship's saying that, (s) "*You believe, a Vessel was ready to Sail for Lisbon, and Consultations were held, and Schemes formed for carrying him on Board, that he might be consigned to the Inquisition in that superstitious City.*" In Truth, My Lord, this Tale of Mr. *Archbold's* Danger from the Papists was a Fiction of his own, meanly contrived to enhance his value with his new Friends, and to throw Suspicion and Disgrace on his Old; for I do affirm it, upon Knowledge, that there was not the least Shew of such Resentment in his Roman Catholic Acquaintance on his quitting their Communion; and but very little Sorrow in any of his nearest Friends, except in his conforming Brother, before-mentioned, who was Tricked out of the Possession of a good Estate by it. The Man, My Lord, was too Insignificant, in point of Personal Merit, to excite such vindictive Regret in the Party he left; and luckily for them, it has so happened, that they are rather Gainers, than Losers, by his Desertion. I shall put an End to this Letter, and to your Lordship's Trouble, by demonstrating the *real* Truth of this *seeming* Paradox.

JESUITISM, Your Lordship knows, has been ever reputed the very Quintessence of Popery; and whatever bad Principles, Religious or Civil, are imputed to the Latter, have been always thought to be eminently contained in the Former. Now, My Lord, when it is considered on one Hand, that

C

Mr.

Mr. *Archbold*, before his Conformity, was a (t) Jesuite compleat, of four Vows; that he had the Respect and Confidence of his Order, and that he had been an Eminently distinguished Missioner of theirs for more than ten Years; and, on the other Hand, that, after his Conformity, he upon all Occasions, declared himself both in his Writings, and Discourse, a most bitter, and outrageous Enemy of the Church of Rome; called it "An infernal Church, (u) which had made " Fiends, instead of Christians, of the Bigots that " believed in her: And Infidels, or even Atheists, " of those who were admitted to her Secrets;" I say, My Lord, when Mr. *Archbold* is considered in these two opposite Lights, we must Naturally conclude, that he was, formerly admitted into all the Secrets of that Church and that he was latterly extremely well inclined to publish and expose them to all the World; the necessary Consequence of which is, that if any of those Impious Tenets, so Wantonly, and Inhumanly imputed to the Church of Rome, viz. the Lawfulness of Rebelling against Protestant Governments; of Deposing and Murthering Protestant Princes; of not keeping Faith with those, who are of a different Persuasion &c. were among either her Secret, or avowed, Documents; in that Case, I say, we should, most certainly, have had a particular Account of them, and in the most aggravating Colours, from his envenomed Tongue, or Pen. But, as it does not appear, from what Your Lordship has yet Published his Writings, and Conversation, that Mr. *Archbold* has ever, in his most hostile and rancorous Disposition, imputed any of these Tenets to that Church, it incontestably follows, that he could not have imputed them; And that from his Consciouness alone, that no such Tenets are either

ther privately Maintained, or publickly Avowed, by it.

THAT such Conscience was what alone hindered him to make the aforesaid Charge against his former Religion : And that he had Inclination enough, could he but find the least Foundation, for making it, is still further evident from those mean, and impotent Efforts of his Malice against his late Brethren, the Jesuites, which, in the main, tend rather to their Justification, than Reproach. He says, * “ He might leave it even to a Roman Catholic Jury to determine, from some original Letters of theirs to himself, whether or no the ruling Jesuites in *England* were not a Parcel of “ *designing Knaves.*” And yet, nothing has been produced from these original Letters to prove so heinous an Imputation, but that these Jesuites in *England* being in great Want of Money, had demanded a just Debt from Mr. *Archbold*, after he had quitted their Religion and Order, and after he had got, by that Means, into the Possession of an Estate of eight hundred Pounds a Year! Your Lordship’s Account of this Matter is indeed very favourable to Mr. *Archbold*, but yet very far from proving his Accusation just; it informs us that, “ When his Superiors had no longer any Room to “ flatter themselves with Hopes of still retaining “ him in their Service, (that is after he had abjured their Religion) they hoped to draw him “ into some *pecuniary Transactions* with the Order, which might answer a double Purpose, that “ of promoting their *own Advantage*, and at the same time of *ruining* him in the opinion of “ Protestants. But in this they were *happily* disappointed. Certain it is, that they tryed the “ Force of their Address in a pathetic Letter “ written to him by a first Rate Jesuite of the “ College

" College of St. Omers, requesting the Payment of
 " Money for the Expence of his Education there,
 " and describing the miserable State of the Poor
 " Family at • Blandique."

Now, My Lord, as it plainly appears from
 Mr. Archbold's having " happily (as your Lord-
 " ship is pleased to express it) disappointed these
 " Jesuites" that he did not pay them the Money
 due for his former Board and Education among
 them; tho' he was then well able to pay it, and
 they in great Need of it, the curious will
 be apt to enquire, what sort of Protestants those
 were, in whose Opinion he would have been ruin-
 ed, had he been known to have paid it? By what
 new Casuistry, these Jesuites can be deemed de-
 signing *Knaves* for demanding their just Debt?
 And how Mr. Archbold's refusing to pay it can be
 justified?—If Right is to be done to all Men, in
 all Times, and at all Risques, Mr. Archbold's Ex-
 cuse for not doing it in this Case was certainly
 Frivolous and Affected; and the true Reason will
 be found to have been, that he had improved his
 newly adopted Maxim of with-holding *common*
Charity from indigent Papists, into the more un-
 christian Notion of denying them, *common Jus-*
tice, which, considering that he held these Jesuites
 to be Hetherodox in the worst Sense, approaches
 very nearly to that wicked Tenet, so unjustly im-
 puted to Roman Catholics, " That Faith is not
 " to be kept with Hereticks."

I am, &c.

F I N I S.

